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French mind, between philosophy and mathematics. Thus French philosophy has been, from Descartes onward, a "philosophy of clear ideas."—*Whence and Whither*. An Inquiry into the Nature of the Soul, Its Origin and Destiny. By Paul Carus. (Chicago: The Open Court Publishing Co., 1900; pp. vi + 188; \$0.75.) This volume is one of the "Religion of Science Library." As its title indicates, it is an attempt to trace the genesis of the mind, and, on the basis of its genesis, to point out its destiny. The result is an interpretation of immortality which rests upon the conception of the unity of the race.—WARNER FITE.

The Conception of Immortality. By Josiah Royce, Professor of the History of Philosophy at Harvard University. (Boston and New York: Houghton, Mifflin & Co.; pp. 91; \$1.) The problem of immortality, according to Professor Royce, involves fundamental questions of philosophy, and with these this book, containing his Ingersoll Lecture for 1899, is almost completely occupied. Central among them is the question of individuality. Does the individual really exist and can he be found? Having first argued that for sense-perception types only, not individuals, exist, *i. e.*, that we cannot define wherein individuality consists, and yet we stubbornly believe that we are individuals and do know individuals, he maintains that true individuality (1) belongs to an ideal world, (2) is expressed or realized in terms of will and purpose, (3) its partial realization here demands a complete fulfilment in the ideal world, (4) which will be attained in union with God, who is the ultimate will of both worlds, the unique individuality in whom imperfect individuals realize themselves and others. The argument is attractive and stimulating; the outcome hopeful and inspiring. We firmly believe that the way pointed out by Professor Royce leads in the direction he suggests so persuasively; whether its goal is immortality in any real sense is not so clear. The cord that binds us to the higher life is woven of many strands. This lecture surely indicates one.—G. S. GOODSPEED.

Studies in Eastern Religions. By Alfred S. Geden, M.A. (London: Charles H. Kelly, 1900; pp. xiii + 378; 3s. 6d.) Mr. Geden's earlier work in this series of "Books for Bible Students," entitled *Studies in Comparative Religion*, dealt with ancient oriental faiths, such as those of Assyria and Babylonia, Zoroastrianism, and Mohammedanism. The present volume is concerned with those religions which have

India for their origin or their home. The subject is vast and complex, and Mr. Geden with becoming modesty recognizes the difficulty of dealing adequately with the theme in a book so limited in extent and intended for popular reading. He has succeeded admirably, considering the plan which he has adopted, which may be called the descriptive as distinguished from the logical or historical. The book is in the style of Monier Williams' well-known treatises, but in its arrangement and clearness of discussion is a distinct advance upon those learned, but discursive and tantalizing, volumes. He gives a vast amount of information clearly arranged and digested. He is accurate in his facts and sympathetic in his treatment. First "Brahmanism and Hinduism," then "Buddhism," finally "Jainism," is the order of handling. Good references are given, and an ample index is provided. The author knows the best authorities, and presents the results of the latest and most trustworthy scholarship. It seems to us that such a method is not so helpful as one which endeavors, however faultily and audaciously, to give the reader a conception of the historical development of Indian religions as a whole and emphasizes the underlying elements of unity. Not that Mr. Geden does not do this to some extent, but essentially his mode of discussion is something different. His book cannot help being a little dry and tedious for the lack of a genial philosophical groundwork, even though it might therewith have been liable to the charge of being theoretical.—*Life of Lal Behari Day*. By G. Macpherson, M.A. With an Introduction by Thomas Smith, D.D. (New York: imported by Charles Scribner's Sons, 1900; pp. xx + 148; \$2.) An East Indian "convert, pastor, professor, and author" is sympathetically pictured in this modest volume. He was one of the fruits of that remarkable combination of educational and Christian effort established and carried on by Dr. Duff, about the wisdom of which there has been so much controversy. The purity and earnestness of the Christian life which Lal Behari exhibited and his vigorous advocacy of the essential principles of the gospel at all times contributed materially to the progress of Christianity in India. If one gets the impression that he was not free from a pardonable vanity or that he was unable to continue long in one sphere of Christian activity, it will be a testimony to the candor of the biographer and the possibility of weaknesses even in sanctified souls, whether in America or India.—*Açvaghosha's Discourse on the Awakening of Faith in the Mahâyâna*. Translated by Teitaro Suzuki. (Chicago: The Open Court Publishing Co., 1900; pp. xiv + 160; \$1.25, net.) The discourse, translated for the first time from the Chinese,

is preceded by a preface from Dr. Carus and forty-five pages of introduction by the translator. Aṣvaghosha was one of the great philosophers and teachers of the Mahayana, or later speculative and modified Buddhism, which sprang up in Kashmir, and spread throughout Thibet, China, and Japan. This treatise is valuable because it is the pioneer in formulating the doctrine of faith so prominent in later Japanese Buddhist sects. It is not easy reading after all that the translator has done to facilitate our apprehension of it, but it is worthy of study and a welcome addition to the not very abundant stock of Mahayana texts from the Chinese.—*Dionysus and Immortality: The Greek Faith in Immortality as Affected by the Use of Individualism*. By Benjamin Ide Wheeler. (Boston and New York: Houghton, Mifflin & Co., 1899; pp. 67; \$1.) This beautifully printed little volume contains the Ingersoll Lecture delivered at Harvard University in 1898-9. President Wheeler is an accomplished Grecian and master of a charming English style—a combination which insures delight and profit to the reader. The subject is new and fascinating: the rise of a new religion which centered in the cult of the god Dionysus, its spread throughout Greece in the sixth and fifth centuries, and the feelings and thoughts which it brought in its train, particularly the ideas of immortality which it encouraged. The steps in the discussion are (1) the primal Greek religion concerned with the cult of ancestors, (2) the Homeric transformation of this, (3) the new conception of individualism stirred by the commercial expansion of the eighth century, (4) the revival of the old cults and their refinement under the new conditions, (5) the culmination of all in the mysteries and the Dionysus worship whose central thought, or rather feeling, is that of personal and glad relation to the life beyond, *i. e.*, the germ of a doctrine of blessed immortality. With the possible exception of the great prominence given by the author to ancestor-worship as the primitive Greek religion, one can agree heartily with this lucid discussion.—*Muhammed's Lehre von der Offenbarung quellenmässig untersucht*. Von Dr. Otto Pautz. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1898; pp. vii + 304.) The claim of the author to have investigated this subject from the sources is well substantiated by the contents of his work. Nowhere can one obtain more easily the sum of the Quranic passages bearing on the prophet's doctrine of revelation. Indeed, there is much given that has but a remote bearing upon that subject, but German thoroughness must have its way. Dr. Pautz takes up first Mohammed himself as the recipient of a revelation. Mohammed

was sincere in his belief in this regard, was not an epileptic, but hysterical, was subject to hallucinations and dreams, elevated by him into the sources of his revelation. He regarded himself as on a different plane from the prophets of his time, yet was much influenced by their methods. Then follows a discussion of Mohammed's conception of revelation in its essential character. It is occasioned by the sinfulness of man, who needs divine guidance for his salvation; this divine guidance is by revelation; it is the Quran, as made known to Mohammed; it is designed for all the world. It was prepared for in previous revelations, which are completed in it. The prophet hoped sincerely to bring Christians and Jews to recognize this truth. Since they disbelieved, he finally took a hostile attitude toward them. The third section deals with the contents of the revelation, which leads the author to outline a Quranic theology. In the fourth section the media of the revelation are given special treatment. The prophets of old, according to the author, were recognized by Mohammed as conveying divine truth, which he incorporated into the Quran, not as a conscious borrower, but as receiving their messages anew from God. Miracles and earthly punishments as conceived of by the prophet in the light of revelation are treated in this section. From this sketch of the contents of the volume it will be seen how much more Dr. Pautz includes under the doctrine of revelation than most theologians would recognize as belonging to it. Indeed, the handling of special points, like that of predestination in his second part, is quite unnecessary. One has to read too much to get at the heart of the matter. The book really touches on about everything bearing on Mohammed and his teaching. Nor can one say that it materially advances our knowledge along these lines. It is simply an admirable collection and discussion of materials which one would have to run through a number of larger works to gather up. As such, it is very acceptable, while it certainly should not be taken as sole authority on any of the points which it discusses.—G. S. GOODSPEED.

Die Echtheit der Bil'amsprüche, Num. 22-24, von Lic. theol. Franz Wobersin (Gütersloh: Bertelsmann, 1900; pp. 80; M. 1.20), is one of the marks of the reactionary movement in Germany against the radical biblical criticism, especially of the Pentateuch. The theme is discussed under two general heads: (1) the philologico-historical points, and (2) the biblico-theological issues. Each head is systematically subdivided, and the author enters into the details of the treatments of